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**Evangelical Visitor - June 08, 1942 Vol. LV. No. 12.**

V.L. Stump

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Volume LV.

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Number 12

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## *Christian Activity*

**E**VERY believer is responsible for the formation, within himself, of an elevated and symmetrical Christian character. The attainment of the most eminent holiness is represented in the Scriptures as the result of the well-directed effort of the individual disciple.

This effort will be aided and made effectual by the influences of God's Spirit. But these are cooperating influences; and ordinarily they are given in largest measure to him who uses most faithfully the appointed means of spiritual improvement.

Even when God interposes to draw back to Himself those who have wandered most widely from Him, there is no exertion of influence which supersedes the activity of the individual concerned. He must run, as well as be drawn. And it is as certain that the merely passive Christian will not advance in the divine life, as that the foot-traveler will make no progress without personal exertion.

It is from this general principle in the divine government that the necessity results for frequency and fervency in prayer, and for the diligent study of the Scriptures. For this reason also it is needful for the Christian diligently to cherish the spirit of love and faith and humility.

—Rev. Richard Storrs, 1847



# GENERAL CONFERENCE PROGRAMS

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## GENERAL CONFERENCE SUNDAY SCHOOL PROGRAM

Thursday, June 11—11:00

### THEME: THE CHURCH OF TOMORROW

11:00 Devotions ..... Vern Zook, Abilene, Kans.

#### I. RESPONSIBILITY OF THE HOME

11:15 1. The Parents We Need For the Church of Tomorrow.....  
W. H. Boyer, Dayton, Ohio

11:35 2. The Home Cooperating in Building the Church of Tomorrow .....  
Charlie Byers, Chambersburg, Pa.

11:55 Music

12:00 Noon Recess

1:15 Worship Service ..... H. G. Brubaker, Upland, Calif.

1:30 Recognition of Delegates and State Board Members.....  
H. S. Miller, Mackeyville, Pa.

Music

#### II. PROBLEMS TO CONSIDER

1:50 1. Trends of Today Which May Affect the Church of Tomorrow .....  
Samuel Lady, Sandusky, Mich.

2:10 2. Is the Church Program of Today Adequate for Tomorrow? .....  
Monroe Dourte, Manheim, Pa.

2:30 REPORT OF SECRETARY..... C. W. Boyer, Dayton, O.  
Music

#### III. OBLIGATION OF THE SUNDAY SCHOOL

2:50 1. Providing a Good Foundation of Bible Knowledge.....  
C. R. Heisey, Upland, Calif.

3:10 2. Methods and Results in Sunday School Evangelism.....  
Earl Sider, Nanticoke, Ont.

3:30 3. How Can We Build a Brethren in Christ Church of Tomorrow from the Sunday School of Today?.....  
J. N. Hostetter, Clarence Center, N. Y.

3:50 Reading

Music

4:05 "Sunday School Workers Today—Our Responsibility and Our Response" Open period for expressions from group.  
Led by..... Edward Gilmore, Welland, Ont.

4:30 Close.

## PROGRAMS OF GENERAL CHURCH BOARDS

### In the Church

#### THE GENERAL EDUCATION BOARD PROGRAM

Thursday Evening 7:15 P. M.

### THEME: "BUILDING OUR SCHOOLS"

Financially ..... Bish. C. N. Hostetter, Jr.

Socially ..... Eld. H. G. Brubaker

Spiritually ..... Bish. E. J. Swalm

#### BENEFICIARY BOARD PROGRAM

Friday Evening 7:15

A Sacrifice that is Well-pleasing..... Bish. Lafayette Shoalts

A Little Cake ..... Eld. Abner Martin

The Open Hand ..... Eld. Samuel Lady

#### HOME MISSION MEETING PROGRAM

General Conference

Saturday, June 6 7:00 P. M.

### THEME "WITNESSING IN TROUBLED TIMES"

Devotions ..... Melvin Stauffer

No. 1. The Gospel's Message for a Troubled World.....  
Joel E. Carlson

No. 2. What we would like to see accomplished in our field this Conference Year..... Leroy Walters, Charles Nye,  
Margie Engle, Herman G. Miller, Jesse Hoover, Henry Heisey, Mary Sentz

No. 3. What We Have Seen God Do..... Harry Fink,  
William Hoke, Elwood Flewelling

Conclusion ..... Secretary

## THE OBLIGATION OF OUR MINISTRY (Sponsored by the Examining Board)

8:15 Invocation

8:30 1. His Call to Preach ..... Jesse Lady

a. of God

b. of man

c. of the church

d. how determined

9:00 2. Preparing to Preach ..... R. I. Witter

a. Experience

b. Reading and study

c. His delivery

9:30 3. His Field of Service ..... M. L. Dohner

a. Mission

b. Pastoral

c. Evangelistic

d. Executive

10:00 4. His Passion for Souls..... Henry Schneider

a. His prayer life

b. His Spiritual zeal

c. Results of his ministry

d. His reward

Conclusion

11:00 Sunday Morning Sermon—"Ancient Landmarks".....  
Charlie Byers

## YOUNG PEOPLE'S SESSION

### By Board for Young People's Work

#### Sunday Morning

#### In the Tent

9:00-10:00 Sunday School Session

10:15 Young People's Song Service and Devotional

10:30 Panel Discussion—Biblical Basis for Christian Youth's Relation to Church and World.

10:55 Marvelously Saved and Wonderfully Led.  
(A Personal Testimony) ..... Mary Osburn

11:15 The Christian Life that Leaves a Trail of Blessing.....  
V. L. Stump

## FOREIGN MISSIONARY PROGRAM FOR GENERAL CONFERENCE

#### Sunday Afternoon

#### In the Tent

### THEME "WE ARE RESPONSIBLE"

1:45 Invocation

2:00 "For all the Churches." II Cor. 11:28. The General Superintendent at Work ..... H. H. Brubaker

2:20 "Village Visitation"..... Annie E. Winger

2:35 Song

2:40 "The Character and Work of Our Native Evangelists.....  
L. B. Steckley

3:00 "Apt to Teach." II Tim. 2:24. The Teacher at Work.....  
Mary C. Kreider

3:15 "Dispensary Work" ..... Verda Moyer



Meeting as it is during a time of war, there are great responsibilities resting upon those in whom has been vested the leadership of its business sessions. Then, too, there are others who go to Conference with a very definite burden for the evangelistic and Bible teaching phases of this annual gathering. For all of these we need to remain earnestly in prayer. If you are not able to attend the Conference this year, you will be able to pray, and we may rest assured that united prayer will be effectual in working out the will and purposes of God and enabling this assembly to accomplish the greatest good for Christ.



# THE FIRST CHURCH CONFERENCE

E. M. Sider

CHURCH conferences have always been a necessity. The early church was engaged but a few years when a controversy arose which required more than the weight of the apostles to settle. To safeguard the church and make adjustments regarding this difficulty, a legal conference was called at Jerusalem, the home base. Questions of method, polity and doctrine have always arisen within an active growing church, which have called for the Conference of its members to direct matters in the proper course. And even though far removed in time from that Jerusalem Conference, our conferences today are in most respects similar to the first one in the church's history.

That was a General Conference, consisting of the apostles, the elders and the brethren. The apostles, chosen by Christ, were naturally regarded as heads of the Christian Communities, which looked to them for council in matters of administration and especially on points of difficulty. The elders, or ministers and overseers, no doubt composed quite a large delegation to this conference. All the members of this eldership seemed to stand on an equality in the conference. The "Multitude", ver. 12, or the lay brethren, it appears constituted the largest part of the Conference. As to whether these took an active part in the discussion cannot be ascertained without knowing in what capacity James acted when he addressed the Multitude. But we may safely suppose the laity were present in large numbers, not only listening with deep interest but entering into the "much discussion" of this doctrinal difficulty.

The recorded deliberations of this Conference are worthy of notice. After considerable discussion, in which the multitude may have taken a part, the man of Rock, Peter, asked for the floor. He reminded conference of how God through him had opened the door to the Gentiles, granting their salvation and purification, and so were eligible to membership in the Christian Church; that God had witnessed to them by giving the Holy Ghost just "the same as to us"; that God had put no difference between Jew and Gentile grounds of faith. Then secondly, he asked Conference a question which contained a very powerful argument, Why should they seek to impose circumcision on the disciples, when to do so was not only tempting God, but the Jews themselves were not able to bear the intolerable burden. To do so was to insist upon a ritual which experience had proved to be altogether unnecessary.

Barnabas and Paul next address the Con-

ference. Barnabas speaks first, no doubt because he was the older and the conference has, as yet, more confidence in him. The subject handled by these two brethren was the account of their missionary travels. One can imagine the emotion and eloquence with which the "chief speaker" related the thrilling accounts of God's saving, transforming power and the story of the greatest revolution the world had ever seen, and how almost breathlessly the Conference listened for we read, "the multitude kept silence." But it does seem to me that that silence must have been broken by an occasional unanimous exclamation of "Praise the Lord".

But James, the last, as he was commonly called because of the sanctity of his character, and who was the Lord's brother, has yet to speak. From his speaking last it might be inferred that he served as Moderator of this first Conference. Being well known as conservative, his decision in favor of freedom for the Gentiles, following Peter's address, carried great weight. His argument was, that the conversion of the Gentiles as rehearsed by Peter was an exact fulfillment of O. T. Prophecy, and that being so, the Gentiles have a place in the plan and purpose of God. James then states his motion which is unanimously accepted by Conference.

One might expect that since the question of conference was one affecting the Gentiles, and the Conference being held at Jerusalem with the delegation largely Jewish in thinking and influence, the decision would be unfavorable for the Gentile brethren. But not so. The spirit of brotherly love and concern, and a passion for truth permeated and motivated the entire conference so that all those one time prejudices and enmities were lost and forgotten in the joy of the new life.

To my mind this conference is a remarkable example of divine wisdom bestowed on Christian people and leaders. Here is a matter to be adjusted in which are involved intricate difficulties of race, religions, practices and customs. But with the sanctified intelligence of these early church men of the common order, with their readiness to follow the leading of the Holy Spirit, who would guide them, Jesus said, into all truth, the close of Conference found them with a decision that seemed good to the brethren and the Holy Ghost.

The decision of Conference is sent in a letter by special messengers, prominent men of the Church. Notice its salutation,—"Greeting". The actual form of the salutation is remarkable, Hail! The secular traditional Greek salutation is

used; and certainly spiritualized by Christian use, and raised to its true and highest significance, indicating a friendly mode of address to the Gentile brethren, and a greeting highly suited to the case. This letter carried to the Gentile world the Church's "Charter of Liberty", and "formed the remarkable beginning of inspired writing of the New Testament system, and the first transition from oral teaching to the principal form of the New Testament Scriptures.

May we not expect in the closing day of this dispensation that the work of Conference will be directed by sanctified intelligence and the Holy Spirit, through the many subtle attacks of this modern day, into fields of effective service for this needy world.

## The Grace of God

Martha Resor

"GRACE be unto you, and peace, from God our Father, and from the Lord Jesus Christ." I Cor. 1:3.

"Grace, grace, God's grace,  
Grace that will pardon and cleanse within;  
Grace, grace, God's grace,  
Grace that is greater than all my sin."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8, 9. Praise the Lord for this wonderful gift of God that has been given to us. "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24.

To one that has tasted of this grace, it is indeed precious. Grace is the unmerited favor of God toward man, through Christ Jesus. "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. Under the law God demanded righteousness, but under grace He gives righteousness to man. Law blesses the good, grace saves the bad. "But God, who is rich in mercy for his great love where-with He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)" Eph. 2:4, 5. When Jesus was a child, "he waxed strong in spirit, filled with wisdom and the grace of God was upon him. Luke 2:40. When Barnabas came to Jerusalem, he saw the grace of God and was glad. Yes, we praise the Lord when we see the grace of God, when we see the supernatural manifested.

After we have received the grace of God, we want to tell about it. In Acts 20:24 Paul says that he did not count his life dear so that he might finish his course with joy and the ministry that he received of the Lord Jesus to testify the gospel of the grace of God. We want to go and tell some one else when we receive the grace

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# WASTED TIME

Alfred S. Rotz

EVERY moment of time we are on probation is like a gem of priceless value. To misuse our God-given time in selfish ease and idle luxury is an outrage against God and a sin against our own being. To every rational mortal being is given an allotment of time; to some a longer period, and to some a shorter period, but to all a sufficient period of time in which to build a most noble character and a destiny of eternal happiness. There are so many great issues at stake in life that none of us have a single moment of time to be lost. Human life is comparatively short and there is so much that ought to be done and should be done that even after we have done our best there are still heights and depths of possibilities that have never been reached. To put off that which is most needful until the last minute is the height of folly. That last minute so often hoped for may never be realized. The only way to clinch time that it will not get away from us is to improve it at once, and then it will be to our credit forever.

The old saying is that you cannot grind with the water that has once passed through the mill; and again, time and tide wait on no man. The stream of time flows on and nothing on earth can stop it. The wheels of time are carrying us on and on either to eternal glory or to everlasting destruction. Time that has been devoted to the glory of God will be like gems of the most exquisite beauty and eternal permanency that will shine in the most beautiful luster and heavenly magnificence.

The thought of a wasted life will be a never ending torment to the doomed in hell. The fiery burning, guilty consciousness of having wasted a life time of golden moments, it is reasonable to believe, will be one of the most, if not the most keen torments in hell, and those memories will remain in the most severe intensity while the ages roll.

"Time lost can never be found again", and again "Procrastination is the thief of time". There is something very subtle about procrastination, and certainly it is one of Satan's keenest devices of consigning people to hell. To put off that which should be done at once brings loss that can never be regained. The welfare of humanity, both physically and spiritually, is based upon the proper use of time. No one can expect a harvest of golden grain unless the seed is sown at the proper time, neither can a soul hope to reap eternal treasures unless he sows to the spirit while the door of mercy stands ajar. If you have squandered your time away and it should be said to you "This night thy soul shall

be required of you", all of your possessions and that of the entire world beside could not buy for you even the smallest fraction of a second of time. Time might mean money to certain individuals on certain occasions, but money does not figure one iota when the hand of death is upon you. Every moment that is not utilized for God will not only be lost but it will bring damnation upon the unrepentant soul. No one can escape the judgment of God and when a man wastes his time on earth he not only brings shame and disgrace upon himself but he is robbing God of that which was given as a most sacred trust.

We sometimes hear people say that they must do certain things to kill time. Such a thought is not only repulsive but it is

## The Weight of Words

H. V. ANDREWS

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

*All the words that I have spoken  
Had they carefully been weighed,  
And for all that were too heavy  
I full penalty had paid;  
What a check had been on gossip,  
Less untruth my lips had known,  
Speech by silence often halted,  
Unkind words had not been sown.*

*Many words that I have spoken  
Have been in man's balance weighed,  
But for all that were too heavy  
Scanty penalty I've paid.  
Some who heard my words and weighed them,  
Gave me some return in kind;  
Others may have found my word-seeds  
Grew a weed-crop in the mind.*

*All the words that I have spoken  
Will be in God's balance weighed,  
If for all that are too heavy  
Penalty must then be paid,  
What a load of heavy sorrow,  
What remorse, what bitter tears,  
When the solemn words of judgment  
Fall upon my trembling ears.*

*For the past with God is pardon,  
Since the penalty is paid;  
I may confidently reckon  
All my sins on Christ were laid.  
Yet a loss is mine, eternal,  
Time misspent and missed reward.  
What about the wrong to others,  
Seeds I sowed that grew discord?*

sinful. Did God place Adam and Eve in the Garden to kill time? Never! Did God give us a being in this world to waste time? The answer is obvious. It is reasonable to believe that nothing pleases old Satan more than when folks try to kill time, and especially when they engage in idle ease, luxury and sinful pleasure. It has been well said that the idle mind is the devil's work shop, and the truth of this saying needs no argument. Most of us and perhaps all of us have found this true in our own experience and in daily observation. Had Eve, the mother of us all, kept her eye on her work of dressing the garden, when old Satan came along to have a talk with her, and had she closed her ears against his wily argument, what a different world this might be today. Was she not killing time when she stopped to commune with the devil, and as a result of that communication has come all the evil this world has fallen heir to. If king David had been in the front with his army instead of spending his leisure time on his house top seeing what other people were doing, perhaps he would not have been guilty of the awful sin of adultery and murder.

The solemn truth remains that there is no way to escape hell if we waste our precious, God-given time allotted to us for the preparation for heaven. There are some things that can be evaded in life; but when old father time comes along with his proverbial scythe, he can not be evaded, and all the wealth of this world cannot bribe him for one second of time.

The scriptural injunction is that now is the day of salvation. No mortal on earth can give you another day, and even God himself has promised no other day. When a soul means business, it does not take long to close the great transaction of getting right with God, and even while you are reading these lines you may meet the easy terms of salvation and forever have your name sealed for heaven; and such an occasion will be the most glorious and most joyous event in all your life.

O how priceless is even a single moment of time that is spent in preparation for heaven! It is said that during the Johnstown flood a lady was warned to flee to the mountains for her life. Had she fled at once for her life she might have escaped, but she halted to go back for a pair of rubbers and she was caught in the flood and perished. She staked her life for a pair of gum shoes. It is terrible to risk your life for a few earthly possessions, but it is infinitely more awful to spend your golden moments in serving the flesh and the devil and to be cast into hell—and all for a few moments of fleshly gratification. The floods of God's wrath may be upon the ungodly any moment, and when the door of God's mercy is closed all hope will be gone for-

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V. L. STUMP, Editor and Manager

**Associate Editors:** E. J. Swalm, H. G. Brubaker, J. A. Climenhaga.

**Contributing Staff:** Earl M. Sider, Joel E. Carlson, Menno O. Brubaker, Edward Gilmore, William Hoke.

**Contributors to Foreign Missionary Department:** On Furlough, Anna Eyster, Effie Rohrer; for Africa, Mary H. Brenaman, Mary Kreider; for India, Anna Steckley.

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## Church Directory

### Permanent Church Headquarters

Messiah Rescue and Benevolent Home  
2001 Paxton St. Harrisburg, Penna.  
Attention of General Conference Secretary

### Treasurers of the Different Boards

**Executive Board:** Harvey W. Hoke, West Milton, Ohio.

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**Traveling Library and Free Literature Departments:** P. W. McBeth, E. V. Publishing House.

**The Board for Young People's Work:** Elam O. Dohner, c. o. Beulah College, Upland, Calif.

## FOREIGN MISSIONARIES

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**Mtshabezi Mission:** Elder and Mrs. W. O. Winger, Elder and Mrs. J. Elwood Hershey, Mrs. Naomi Lady, Miss Mary H. Brenaman, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102M, Bulawayo, So. Rhodesia, S. Africa.

**Macha Mission:** Elder and Mrs. Elmer G. Eyer, Miss Anna Engle, Miss Edna Lehman, Macha Mission, Choma, Northern Rhodesia, S. Africa.

**Sikalongo Mission:** Elder and Mrs. R. H. Mann, Miss Anna Eyster, Sikalongo Mission, Choma, Northern Rhodesia, S. Africa.

**Wanezi Mission:** Elder and Mrs. J. Paul George, Wanezi Mission, Filabusi, So. Rhodesia, S. Africa.

### India

**General Superintendent:** Bishop and Mrs. A. D. M. Dick, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

**Saharsa:** Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Leora Yoder, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

**Supaul:** Elder and Mrs. Allen Buckwalter, Miss Ella Gayman, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

**Madhipura:** Eld. and Mrs. Charles Engle, Madhipura, Dist. Bhagalpur, B. N. W. Ry., India.

**Barjora:** Eld. and Mrs. G. E. Paulus, Barjora, P. O. Tribenigunj, via Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

### Missionaries on Furlough

Elder and Mrs. Cecil I. Cullen, Gormley, Ont. Annie E. Winger, Delisle, Sask., Can. Bish. and Mrs. H. H. Brubaker, Box 648, Camino, Calif.

Anna Wolgemuth, Lawn, Pa. Miss Effie Rohrer, Ludlow Falls, Ohio.

Mary Kreider, Campbelltown, Pa. Verda Moyer, 41 Hillside Ave., Souderton, Pa.

Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

Mrs. Emma Frey, 2501 Bartlett St., San Gabriel, Calif.

Miss Sadie Book, Ramona, Kans., Box 93.

Elder and Mrs. L. B. Steckley, 105 N. W. St., Abilene, Kansas.

## HOME MISSIONS

### City Missions

**Altoona Mission,** 613 Fourth Ave., Altoona, Pa., Herman G. and Laura Miller.

**Buffalo Mission,** 25 Hawley St., Buffalo, N. Y., Walter and Sadie Reighard.

**Chicago Mission,** 6039 Halsted St., Chicago, Ill., Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avas Carlson, Harriet Gough, Alice K. Albright, Rosa Eyster.

**Dayton Mission,** 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox.

**"God's Love Mission,"** 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Ida Eckman.  
Home Address: 3949 Wabash.

**Messiah Light House Chapel,** 1175 Bailey St., Harrisburg, Pa., Joel and Fathie Carlson, Anna Wolgemuth, Ruth Freisen. Phone: 26488.

**Philadelphia Mission,** 3424 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Cridler.

**Life Line Gospel Mission,** 832 Kearney St., San Francisco, Calif., William and Mary Hoke, Grace Plum, Ruth Bowers.  
Home Address: 311 Scott St.

**Welland Mission:** 36 Elizabeth Street, Welland, Ont., Can., Edward and Emma Gilmore, Mary Sentz, Luella Heise.

### Rural Missions

**Canoe Creek Mission,** Hollidaysburg, Pa., R. 2, Elwood C. and Ethel Flewelling, Elizabeth Brubaker.

**Gladwin, Michigan:**

**Mt. Carmel,** Charles and Myrtle Nye.

**Oak Grove,** Melvin Stauffer.

**Houghton Mission,** Tillsonburg, Ont., Can., R. D., Idellus Sider.

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**Garlin,** Albert and Marjorie Engle, Imogene Snider, Ruth Hammond.

**Home Evangel,** Knifley, Ky., Harold and Alice Wolgemuth.

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**Valley Chapel,** Ohio, Henry P. Heisey, Louisville, Ohio, R. R. 2.

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**Messiah Home,** 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron.

**Messiah Orphanage,** Florin, Pa., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.

**Mt. Carmel Orphanage,** Coleta, Illinois, Acting Supt. and Matron, Bro. and Sr. Paul Book; Helper, Sr. Katie Bollinger.

**Beulah College,** Upland, California.

**Jabbok Bible School,** Thomas, Oklahoma.

**Messiah Bible College,** Grantham, Pa.

**Ontario Bible College,** Fort Erie, North Ont.

## Do You Expect to Attend General Conference?

If you do, please read the following announcements:

We would like to know how many plan to attend General Conference at the Black Creek Church, near Stevensville, Ont., beginning June 11, 1942, preceded by Communion Service on Wednesday evening, June 10. It is important that the transportation committee receive information on the following questions:

Do you plan to go by train? When do you expect to arrive at Stevensville or Fort Erie? Do you plan to go by auto? Let us know about how many will be in your party. If a considerable group should come together by train, we could arrange for a bus to meet them at the railway station and this would be very desirable in view of the gas and rubber shortage.

A postcard giving us all the information you can will be appreciated. Kindly address William Charlton, Stevensville, Ont., Can.

## Notice of Interest to General Conference Attendants from the United States Immigration

Anyone born in the U. S. A. will have no difficulty entering Canada, and should have no trouble returning to the U. S. A. If born elsewhere be careful to carry legal entry or citizenship papers to avoid difficulty when returning from Canada to the U. S. A.

"Foreigners living in the United States require documentary evidence when crossing the border, but American citizens are under no restrictions. Canada requires no passport for their entry and they need no exit permit when returning home."

—Toronto Globe.

## Gasoline Rationing

**Canada:**—When passing customs to enter Canada, upon making request each car will be provided identification that permits the purchase of 20 gallons of gasoline while in Canada. Present regulations are that 20 gallons will be all that is allowed per tourist car for 1942.

**United States:**—As of May 15th ten counties of western New York and part of western Pennsylvania are exempt from gasoline rationing that affects seventeen seaboard States. Cars coming from the west should have no difficulty making gasoline purchases right through to Buffalo, New York. (A suggestion—keep your tank well filled). Cars from eastern Pennsylvania, etc. desiring to preserve ration tickets could go west beyond the ration zone and thence northward to Buffalo, N. Y. —J. N. Hostetter.

## TRANSPORTATION SCHEDULES

Greyhound Bus Lines

Leaving Detroit Arriving in Buffalo

7:00 A. M. 6:40 P. M.

12:45 P. M. 1:00 A. M.

1:00 A. M. 2:15 P. M.

7:00 P. M. 7:00 A. M.

This schedule is via Cleveland, U. S. route.

Greyhound Bus Lines

Leaving Harrisburg Arriving in Buffalo

9:25 A. M. 10:35 P. M.

4:50 P. M. 5:00 A. M.

7:20 P. M. 10:10 A. M.

Canada Coach Lines

Leaving Buffalo Arriving Stevensville

7:00 A. M. 7:30 A. M.

Just one bus daily.

Conference phone Stevensville, Ontario 25 R-11

**RAILROAD TRANSPORTATION**

Detroit to Fort Erie via Michigan Central

Lv. 4:53 P. M. Ar. 8:45 P. M.

The only train stopping at Fort Erie.

**OUT GOING MAIL FROM BUFFALO TO STEVENSVILLE**

Leaving Buffalo 5:42 A. M.

Leaving Buffalo 2:30 P. M.

**AUTO ROUTES**

Take Route No. 3 from Fort Erie, at Peace

Bridge, follow Highway No. 3 approximately

8 miles to a large conference sign, turn right

and follow conference signs to Bertie Church.

W. L. Reighard. Home phone Grant 7706.



## News of Church Activity

### Love Feasts

#### Canada

Markham ..... June 6, 7, 10:00 A. M.  
Wainfleet ..... June 6, 7, 1:30 P. M.  
Bertie—General Conference  
Nottowa ..... June 20, 21, 10:00 A. M.  
Frogmore ..... June 20, 21, 2:00 P. M.  
Waterloo ..... June 27, 28, 2:00 P. M.  
Springvale ..... June 27, 28, 2:00 P. M.

#### Illinois

Franklin Corners ..... June 6, 7

#### Michigan

Mooretown ..... June 6 & 7

#### Ohio District

Highland ..... June 6, 7  
Sippo Valley ..... June 6 & 7

### Notice

**Pennsylvania General Conference Delegation**  
For the benefit of the eastern Pennsylvania delegation travelling to General Conference a special coach has been chartered on Pennsylvania R. R. Dominion Express, Harrisburg to Buffalo.

This train leaves Harrisburg 11:54 P. M. Tues., June 9, and arrives Buffalo 7:40 A. M. Wed., June 10th, making connections with the Michigan Central train leaving Buffalo at 8:30 A. M.

The fare is as follows:

Harrisburg to Buffalo—Coach Ticket—  
\$11.90 Round trip

Harrisburg to Buffalo—Clergy Ticket—  
\$10.40 Round trip

Persons holding coach or clergy tickets can ride the chartered coach. Persons holding clergy tickets can secure a berth on a Pullman coach on the same train for a small extra charge. Persons with coach tickets can not secure berths. Persons buying coach tickets should purchase the round trip from the point of boarding the train to Buffalo.

Those who wish to travel with this group send your reservation to the undersigned through your bishop, pastor, or direct, no later than May 30th.

Transportation Committee

C. N. Hostetter, Jr., Grantham, Pa.

#### NOTE

The above notice received too late for previous issue. If you did not receive this information and wish to go, apply immediately for reservation.

**The Bible Holiness Camp**  
(Interdenominational)  
Knoxville, Iowa  
Aug. 20-30, 1942

Speakers:

Bishop D. R. Eyster, Thomas Okla.  
Rev. Jack Donovan, Frankfort, Ind.  
Rev. H. W. Landis, Des Moines, Ia.  
Special Singing—Children's Meeting by Sr. Naomi Wolgemuth.  
Meals and lodging on free will offering plan.  
For further information write Secretary Mary Wenger, Knoxville, Ia. R. 2.

### New York

**CLARENCE CENTER, N. Y.**—Over the Easter season we enjoyed special services conducted by several different speakers who spoke on the Risen Christ and what He means to all mankind. On Sunday A. M. we had a dedicatory service. In the evening the M. B. C. Ladies Chorus gave their program, directed by Sr. Frances Smith, which was enjoyed and appreciated by all. Sunday May 17 Bro. Lewis Steckley's, returned missionaries from Africa, gave an interesting talk on the work in the Mission field. May God bless, and keep them under His protecting care during their stay in the home land.

Cor.

## — MARRIAGES —

**BOOK-GRAMM; FRANKLIN-GRAMM**—On Thursday evening May 14 at 8:00 o'clock there occurred the double wedding of two of the daughters of Bro. and Sr. Irwin Gramm, Troy, Ohio: Rachel Minerva Gramm to Wayne Book, son of Bro. and Sr. John Book, Upland, Calif., and Isabelle Naomi Gramm to Glen Everett Franklin, son of Bro. and Sr. Roy A. Franklin, Upland, California. The brides were given in marriage by their father. The former couple were united in marriage by Rev. C. R. Heisey, and the latter couple by Rev. Henry G. Brubaker. This double ceremony occurred in the Brethren in Christ Church, Upland Calif. in the presence of over three hundred friends. May God abundantly bless these two couples, and may He use them in His service.

## — OBITUARIES —

**BROSS**—William Bross, of Fredericksburg, Leb. Co., Pa., passed to his eternal reward on the evening of the 28th day of April, 1942. His passing was very sudden and unexpected. He came into the house from his work, called his companion, told her he was dying and asked her to kneel with him in prayer and very shortly thereafter passed into eternity. He was aged 60 yrs., 1 mo., 23 days. Soon after his marriage to Tillie Spittler, they were both converted and united with the Brethren in Christ church and remained faithful until his passing over. He is survived by his sorrowing wife and the following brothers and sisters: Henry Bross, of Richland, Samuel Bross, of Freeport Mills, Lizzie, wife of James Leshner, of Lebanon, Amanda, wife of John Bicksler, of Midway, and Mary Gerber, of Palmyra. Another sister Sallie, wife of Harry B. Snively, died about 18 years ago. Services were conducted by the home ministry, at the Fairland Church, and interment took place in the Cedar Hill Cemetery near his home. He left no children to survive him, and this makes it very lonely for his companion.

### A Diagnosis and the Remedy

#### The Diagnosis

**T**HE majority of church members have lost their beliefs in, reverence for, and reading of the Bible;

Their consciousness of God;

A definite conscious experience of regeneration, any conscious sense of the guilt of sin;

Their desire for holiness;

Their belief in the reality of hell;

Their expectation of heaven;

Their attendance upon the preaching service of the church;

Their vital testimony to a real experience of Christ;

Their separation from the world;

Their communion with God;

Their fellowship with the saints;

Their belief in immortality;

Their belief that children are lost without Christ;

Their contact with youth in the preaching of the gospel;

Their compassion for the lost;

Their vital interest in missions;

Their gospel of redemption;

Their habit of and power in praying;

Their place in the respect and confidence of the community.

Out of this has developed an attitude of spiritual indifference expressed in a moral lethargy, from which it is almost impossible to arouse them; an attitude of defeat on the part of the leaders of the church.

#### The Remedy

In all those churches which furnish an exception to the general conditions set forth in my diagnosis certain emphases are manifest and continuous. One is constrained to believe that the vitality of the life in the churches, and their place of confidence and pre-eminence in the community grows out of the emphasis upon these essentials:

The holiness of God;

The reality and guilt of sin as a personal experience;

A definite and constant exaltation of Christ, the deity of His person, and the Lordship of His presence in the life of believers;

A regular and sustained message of redemption through the atoning death of Jesus Christ;

A belief in and evidences of the experience of regeneration;

The presence of families as such in the preaching service;

The presence of young people in the preaching service;

The absence of theological hobbies, but a well rounded knowledge of Christian doctrines;

The central emphasis in all preaching and teaching on the Person and the atonement of Christ;

Frequent testimony of the experience of salvation, and efforts in soul winning; use of doctrinal hymns in worship;

No means of raising money except free-will offerings on the basis of the tithe;

The autonomy of the church under the autocracy of the Holy Spirit;

A refusal to fellowship with unbelievers in person or associations;

Consistent expository preaching dealing with the great doctrines of the Scriptures and of the Christian faith;

At least one preaching service of the  
(Continued on page 200)



# BACK TO THE OLD PATHS

## Evidence of a Backslidden Heart

**M**ANIFEST formality in religious exercises. A stereotyped, formal way of saying and doing things, that is clearly the result of habit, rather than the outgushing of the religious life.

A want of religious enjoyment. We always enjoy the saying and doing of those things that please those whom we most love; furthermore, when the heart is not backslidden, communion with God is kept up, and therefore all religious duties are not only performed with pleasure, but the communion with God involved in them is a source of rich and continual enjoyment.

Religious bondage. God has no slaves. He does not accept the service of bondmen, who serve Him because they must. He accepts none but a love service. A backslider in heart finds his religious duties a burden to him.

An ungoverned temper. While the heart is full of love, the temper will naturally be chastened and sweet.

A spirit of uncharitableness. By this, I mean a want of that disposition that puts the best construction upon everyone's conduct that can be reasonable.

A censorious spirit is conclusive evidence. This is a spirit of fault-finding, of impugning the motives of others, when their conduct admits of a charitable construction.

A want of interest in God's Word. While the heart is full of love, no book in the world is so precious as the Bible.

A want of interest in secret prayer.

A want of interest in the conversion of souls and in efforts to promote revivals of religion.

A want of interest in published accounts or narratives of revivals of religion.

The loss of interest in benevolent enterprises generally. Religion consists in disinterested benevolence. Of course, a converted soul takes the deepest interest in all benevolent efforts to reform and save mankind.

The loss of interest in truly spiritual conversation. No conversation is so sweet to a truly loving heart, as that which relates to Christ, and to our living Christian experience.

A loss of interest in the conversation and society of highly spiritual people.

The loss of interest in the question of sanctification.

The loss of interest in those newly converted.

An uncharitable state of mind in regard to professed converts. Charity or love hopeth all things and believeth all things and is very ready to judge kindly and favorably of those who profess to be converted to Christ, will naturally watch over

them with interest, pray for them, instruct them, and have as much confidence in them as it is reasonable to have.

The want of the spirit of prayer.

A backslidden heart often reveals itself by the manner in which people pray.

A backslidden heart will further reveal itself in praying almost exclusively for self and for those friends that are regarded as part of self.

Absence from stated prayer meetings for slight reasons is a sure indication of a backslidden heart. No meeting is more interesting to wakeful Christians than the prayer meeting, and while they have any heart to pray, they will not be absent from prayer meetings unless prevented from attending by the providence of God.

The same is true of the neglect of family prayer, for slight seasons.

When secret prayer is regarded more as a duty than as a privilege.

Pleading for worldly amusements. When the soul does not find more delight in God than in all worldly things, the heart is sadly backslidden.

Spiritual blindness. Spiritual blindness reveals itself in a want of interest in God's Word and in religious truth generally. It will also manifest a want of spiritual discrimination and will be easily imposed upon by the insinuations of Satan.

Religious apathy, with worldly wakefulness and sensibility.

A self-indulgent spirit. By self-indulgence, I mean a disposition to gratify the appetites, passions and propensities, "to fulfill the desires of the flesh and of the mind."

A seared conscience. While the soul is wakeful and loving, the conscience is as tender as the apple of the eye. But when the heart is backslidden, the conscience is silent and seared, on many subjects.

Loose moral principles.

Prevalence of the fear of man. While the heart is full of the love of God, God is feared, and not man. A desire for the applause of men is kept down, and it is enough for such an one to please God, whether men are pleased or displeased.

A sticklishness about forms, ceremonies, and nonessentials.

—Charles G. Finney

## The Final Test

"\* \* every man shall receive his own reward, according to his own labor" (I Cor. 3:8).

"**E**VERY man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the

fire shall try every man's work of what sort it is" (I Cor. 3:13).

Justification by faith is one of the most important doctrines of the New Testament. It magnifies the grace of God and gives peace and assurance to the penitent sinner, pointing him to the finished work of Calvary. The ministry of Martin Luther, reviving this message and proclaiming it with such force and courage, marks one of the greatest epochs in the history of the Church.

However, there is another great truth about which many Christians are not informed, and which deals with the question of the judgment of believers for their service. Truly, all who know Christ as a personal Saviour have passed from death unto life and shall not be judged for past sins. Nevertheless, according to the Word, we shall all stand before the judgment seat of Christ and give an account of our stewardship.

This event will take place when Christ returns, at which time every motive and act will be reviewed by Him who judgeth not after the seeing of the eye, or the hearing of the ear, but with righteous judgment and the fire test indicates that the trial will be most searching and thorough, revealing the true character of our works. It is on this basis that rewards will be granted and we shall be assigned our places in the coming age. If any man's work is approved, he shall receive a reward; but the Apostle also reveals the fact that it is possible for our works to be burned up, and for us to be saved, so as by fire. This is a most searching truth, and should serve as a powerful incentive, moving us to holy living and faithful service. Have we done our Lord's will and used our talents for His glory? To the overcomer Christ will give His word of approval and the privilege of reigning with Him in His Kingdom. The knowledge of this should be a comfort to those who, often unknown and unappreciated, labor and suffer for the Gospel's sake, and who seek only to please Him. To all of us it comes as a warning to devote our lives to His service, that we may meet Him without shame.

Christ is still saying, "If any man will come after Me, let him deny himself, and take up his cross, and follow me". The call is for a complete consecration and an unswerving purpose to give Christ the lordship over our lives. God has His best things for those who will follow Him with full loyalty of heart. Obedience, sacrifice, and faithfulness are important factors in determining our inheritance. The power to choose the cross and to render complete obedience requires a fully yielded life and the indwelling Holy Spirit. To him that overcometh He will give rewards that will be in keeping with His own greatness and glory.—*The Alliance Weekly*.



## Youth Speaks!

### Anne Finds a Friend

ANNE was late at school. Her mother had waked with a headache and everything had gone wrong. Mr. Haley had to run for his car—besides numerous other petty annoyances. Anne, the petted darling of the family, felt herself much abused. She hurried into the cloak-room and, just in the act of hanging up her coat, gave a little exclamation of surprise. There on the peg next to Anne's where the coat of her desk-mate, Sarah, always hung, was a shabby garment that Anne would have blushed to wear. Picking up her books she hurried into the study room and looked back to her own desk. But instead of Sarah's smiling face in the adjoining seat a very grave one, with big wistful eyes, was lifted to Anne's inquiring gaze.

"You are in the wrong seat," Anne said coldly. "Will you please move?"

The other girl flushed painfully. "The teacher sent me here," she stammered.

"Well, it is just a mistake," answered Anne sharply. "My friend, Sarah Gray, sits there. I'll go speak to the teacher," she continued. Putting down her books she was gone without waiting for any reply.

Anne came back a little later, a little scowl on her usually sunny face and, seating herself, turned a forbidding shoulder on the other occupant of the desk. The teacher had told her that her deskmate had been called away unexpectedly, and that this new pupil had been given the seat temporarily. Anne's resentment against the innocent intruder waxed hotter and hotter as the day passed. That afternoon, in the cloak-room, she snatched her own coat so violently from the peg that she dislodged the shabby one belonging to her new deskmate, who picked it up from the dusty floor without a word and fastened it with fingers that trembled. Anne noted the trembling fingers, but made no apology and hurried away.

At home things were back in their usual order. Mrs. Haley's headache was gone and the cook's ill humor had vanished. Supper was good and the general atmosphere was so pleasant that Anne felt her own crossness slipping away. She had purposely waited until the evening meal before telling about her troubles, feeling sure of sympathy of both Father and Mother. But when she finished her story her parents looked at each other instead of at Anne.

"My, my, Henry!" said Anne's mother, "what a day that poor child must have had!"

"Yes, it must have been pretty bad," agreed Anne's father.

"Oh, it was awful." Anne broke in, her resentment rising again.

"You mean it was bad for the little girl, don't you?" Anne's mother asked gravely.

Anne flushed. "Why, what do you mean, Mother?" she asked surprisedly.

"I merely thought it must have been a bad day for the new deskmate with you so cross, Anne."

"Yes, that was what I meant," said Mr. Haley.

Anne felt a lump rise in her throat and gave a little bewildered look at her parents. "You see, dear," continued Mrs. Haley, "the poor child who sat with you today must have been very uncomfortable, knowing you did not want her there. She felt she was intruding, and yet had no choice, as the teacher had assigned her that particular seat."

"I—I never thought of that," answered Anne slowly.

Just then the doorbell rang and put an end to the subject under discussion.

But Anne did not forget, and that night sleep failed to come as quickly as usual. Every time she closed her eyes she saw a pair of trembling hands fastening a shabby coat, and she had a feeling that there had been tears in the wistful eyes.

Next morning Anne looked eagerly for the shabby coat. It was not on the peg next to her own. Anne finally located it thrust in one corner. She brought it over and hung it by hers. She found her new deskmate studying industriously, but she looked up as Anne sat down.

"The teacher is going to give me another seat tomorrow," she said timidly. "I hope I won't trouble you so much another day."

Anne's eyes "grew misty," and she laid a hand on the other girl's shoulder. "I hope you'll try to forgive me and keep this seat—at least until Sarah comes back."

The new pupil's face lighted up, almost prettily, Anne thought. "I shall be glad to do both," she said, and gave Anne's outstretched hand a real grip.

That night Anne told the story at home. "She is such a nice little thing, Mother," she finished. "She is going to be a school teacher so she can help her widowed mother support the other children."—*Selected.*

### The Influence of a Christian Mother

IDEAL Christian mothers who shape lives, mold character and fix destinies are not, and never were, any part of that group

that have sowed or are sowing wild oats.

The great Apostle Paul seems to have a more confident faith in Timothy's usefulness, because of his prematernal preparation. Read Second Timothy 1:5: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also". Here are two generations of piety and devotion rewarded in the third.

The influence of a Christian mother, as far as the formation of character is concerned, must be given a full consideration in the girl's life. Her habits, virtues, and clean moral living will naturally become the heritage of her posterity. Have you not been present when some one would ask, "Who was your mother?" On being told they would say, "Oh, yes, I knew her when she was a girl. She was a fine Christian woman." Again, I have heard the same question asked, and they would say, "I believe I did know her when she was a girl," and then drop the conversation. What was the difference? Perhaps sowing wild oats.

My dear girl, it pays to live for the Lord every day, for you will reap the reward of your life in your children and grandchildren. But some will say, I will sow my wild oats now, get saved later, and bring up my family in the way that they should go. But what about that past life with its choices? Neither you nor God can change it. Will not your children find you out? If you do not tell them, some one will. Better give your whole life to Jesus, tell your children how He saved you, and kept you in your young life, and that what He did for you, He can do for them.

How many times we have heard or read of wayward sons or daughters who ran away from home, and were reduced to poverty by prodigious living, who were blessed with a praying mother that followed them with prayer, day and night, until they yielded to Christ. How much it means to be a Christian mother, wielding a wholesome influence upon her children, guiding them to a deep spiritual life. I have seen mothers so particular about their children's appearance that they would work late at night, that they might appear well, who were never known to take the children to the secret place of prayer and teach them where to go with their burdens and trials, or teach them that God sees and knows even the very thoughts of their hearts.

I believe our churches, yea, our nation, is suffering for the need of old-fashioned mothers who rule well their children. Mrs. Samuel Wesley, when asked how she was so successful with her family, said, "I did it with prayer and hickory."

Mothers, you may feel your station in

(Continued on page 197)



# CAN A CHRISTIAN FIGHT?

Bishop O. B. Ulery

The very word "War" has an ominous sound. Wherever it has existed as a fact it hangs a pall over the spirits of men, and becomes a destroyer of all the finer instincts of the human heart. Its toll of life with its potential value of youthful strength, talents, physical perfection, and capabilities for future service to man and God, strikes horror to every mind that rightfully considers its awful carnage.

The successful outcome of any war depends upon that moment when one or the other of the contending forces has reached exhaustion of resources, spiritual, commercial, financial, and manual. Since this be true, methods of warfare have developed during the years until in the present world conflict the common word is "an all out" effort—meaning that every "man, woman, and child" is being asked, (with the ultimate possibility of means being used to compel), to contribute their utmost to this awful holocaust of destruction.

All the ingenuity of man, both past and present, is being adapted to wholesale destruction of mankind and his past achievements. In the air, on the land, on the sea, and under the sea, we see men doing their utmost to destroy their own works, until the "scorched earth" policy leaves nothing but desolation behind it, and here the remnants of once prosperous nations are perishing, gaunt skeletons stricken by famine and disease, dying by thousands, innocent children doomed before their birth, robbed of parental care, and with very few even to give a thought or to stretch forth a hand to help.

Food that could sustain them is destroyed before it is harvested, shut out by blockade, sunk in the sea by torpedos and burned in storehouses by bombing or by retreating forces under the "scorched earth" policy.

Glee and jubilation are expressed at the news of thousands being destroyed on the battlefield or in the sinking of transports, without a thought on the part of the multitudes that each soul is worth more than the whole world, and for whom Christ died. Citizens in each nation involved are being urged (and in many cases forced) to sacrifice the very necessities of life and give their last dollar (by mortgaging even their future under uncountable and staggering sums of debt) to prosecute the unholy conflict.

We mentioned above that our spiritual resources are involved. In fact these are the first that must be sacrificed. In every human heart there is more or less a repugnance to murder or taking human life. This is a lingering consciousness of our responsibility toward our fellowman, evidenced in the first murderer, Cain. We can easily infer his heart smote him when the deed was done, and he carefully hid Abel's body, and tried to cover all the evidence of his crime. At God's question he both denied his crime, and sought to ease his conscience by saying, "Am I my brother's keeper?" (responsible for his welfare). Was Cain's conscience eased by his palliative excuse? Never! It drove him out from the presence of God.

Ever since that day men have tried to find some excuse to ease their conscience in regard to killing their fellow man, and particularly as to participation in war. The rallying cries of World War #1, "War to end

War", "Fight to make the world a fit place to live", "Fight to save Democracy", were blazoned abroad by press, bill board, and the four-minute speakers in all public gatherings, theaters, and even some churches in 1917-18. How absolutely futile all the sacrifice and loss of life in that dreadful conflict to accomplish the end desired, is now apparent to any observant student of history and present conditions. The determined effort to break down by persecution, prosecution, and imprisonment, the "conscientious objections" of that small minority, who, because of their belief in and loyalty by obedience to the teaching of Christ, could not take part in carnal warfare, is still well remembered by many who passed through those trying experiences.

Naturally, we can not expect men who have never known the regenerating power of God to exhibit other than the spirit of vengeance and retaliation. But we are surprised to see professed ministers of the Gospel of Christ urging participation in this destructive conflict, and even advising their young men to take up arms. Even more amazing is to see so-called "Holiness churches" adopting the same attitude. A number of radio speakers on religious programs are very active in encouraging Christians to take active part in warfare, and are sending out various booklets trying to justify this participation from the Scriptures. Many religious journals have also added their columns to the same end, until it seems the majority of Christendom has forgotten its commission to "preach the gospel to every creature" and are now giving their strength to destroy men rather than to save them.

The scriptures most commonly and almost uniformly used to support participation in carnal warfare are Romans 13:1-6 and I Peter 2:13-17. The argument usually presented is that the "Christian" must be subject "to the powers that be" and this includes taking part in carnal warfare at the command of that government under which he may happen to be living.

Under the "great Commission" the disciples were to "go into all the world, and preach the gospel to 'every creature'" (Mark 16:15); "make disciples of 'all nations'" (Matt. 28:19). Paul tells us that such become "fellow citizens with the saints and of the household of God" (Eph. 2:19); a new creation in Christ "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all" (Col. 3:11). I Pet. 2:11 enlarges, that we "are a chosen generation, an HOLY NATION, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; . . . now the people of God; . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which WAR against the soul."

These, with many other scriptures clearly reveal how union with Christ takes us out of the Gentiles (nations), (Acts 10:35, 15:14), to be a "people for his name" "for obedience to the faith, among all nations, for his name" (Rom. 1:5). This union with Christ so separates from this world that Christ himself declares we shall "be hated of all men and nations for his names sake." (Matt. 24:9, Mark 13:13, John 15:18-19).

To accept the interpretation of Romans 13:1-6 that "Christians" must obey the "powers that be" in their demands that we engage in carnal warfare, would array the disciples of "all nations" (made under the great commission) in deadly conflict on the battlefields of earth: for it is obvious that this interpretation would require the true Christians of ALL THE NATIONS engaged in the present conflict, to support their respective governments, with the result that sons of God and brethren in Christ will meet on the battlefield, seeking to kill, maim and destroy each other by bomb, shell, sword, bullet, and bayonet. This would violate every cardinal principle and teaching of Christ and the New Testament. Such a course is unthinkable, and I do not know a single text that would support it.

In following the messages and reasoning of many of these writers and speakers, a strange anomaly is presented. They first tell us that Christ is the only hope of a lost and doomed world, that America needs to get back to God, and one even pictured Uncle Sam on his knees at an old-fashioned mourner's bench. They will even tell us that as "Christians" we can not avenge personal wrongs, should live out the clear teachings of Romans 12. In the next breath and line they tell us as "citizens" we must fight, slay, and kill our fellowmen by every means possible. A strange Dr. Jekyll and Mr. Hyde existence, a dual personality, which they fail to recognize as the "old man" and the "new man."

It is the law of sin in our members, variously called the flesh, the body of sin, the Adamic nature, the carnal mind, or the old man, whose deeds are definitely catalogued in many places in God's Word: such as being filled with envy, strife, anger, deceit, malignity, murders, "and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:21). "From whence come WARS AND FIGHTINGS among you? come they not hence, even of your lusts that war in your members?" (James 4:1-5). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). "Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him; Where there is neither Greek, nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. 3:9-11, also Eph. 4:17-24).

It is evident then that to use the afore mentioned scriptures, (Romans 13:1-6 and I Peter 2:13-17) to countenance and urge the Christian to participate in war is using them apart from their context and sadly wresting their meaning. A careful reading and study of Romans 12 and 13, (omitting 13:1-6) will show it is addressed to "brethren" and will reveal an unbroken line of truth in spirit, teaching, admonition and injunction. We are to recompense to no man evil for evil, for "love worketh no ill to his neighbor". It is the outline of love in action to our brethren, our neighbor, our enemy, to all men. No room for vengeance, retaliation, or evil of any kind, not even to our enemies; but the exact opposite is taught.

Now let us examine Romans 13:1-6. Notice first the use of second and third person pronouns. Paul is addressing the "brethren" about "the powers that be"—writing to the brethren about somebody else. Not a single word does he use even to infer that the brethren are to constitute the pow-



ers that be. Not a single verb that infers that they are to defend, fight for, under, or with the powers that be.

Every verb that pertains to the believer is in the passive or subjective mood. We are to be subject to the higher "powers" (plural); we are "not to resist". This certainly covers all the "powers". As set forth before, we are an "holy nation" scattered throughout "all nations" and we are to resist none. Further we are enjoined to be subject for "conscience' sake" (vs. 1). I Pet. 2:19 tells us "this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." James 5:6 tells us how far this non-resistance is to be followed: "Ye have condemned and killed the just, and he doth not resist you."

Paul further qualifies the thought of being "subject" in Titus 3:1-2 by adding "be ready for every good work." We again repeat, we fail to find a single direct teaching that in this subjection and obedience to "powers or governments" we are given liberty or license to violate the cardinal principles of the gospel; but we confidently assert the very opposite is true.

One other scripture frequently used to justify participation in war is Genesis 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed". But let us study its context. When Cain slew Abel and God pronounced judgment for his crime, Cain said, "Everyone that findeth me shall slay me." And the Lord said, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." A little later when Lamech slew a young man, he took license under this saying and claimed a seventy and sevenfold protection for his crime. Under this spirit evil men became more corrupt until God said, "The earth is filled with violence" (Gen. 6:13). In Genesis 9:6, God lifted this protection of vengeance for a murderer and declared, "whoso sheddeth man's blood, by man shall his blood also be shed." Jesus says (Matt. 26:52), "all they that take the sword shall perish with the sword." See Rev. 13:10.

When the commandments were given on Mt. Sinai it was definitely said "Thou shalt not kill", and this is further enlarged and emphasized in the Gospel where hatred of our brother is declared to be murder.

In the institution of Moses' law governing Israel, provision was made for the punishment of murder. This exception was made for murder just like the provision was made in Moses' law for divorce—because of the hardness of men's hearts (Matt. 19:8).

The Christian is not to avenge (Rom. 12:19). Jesus says, "Fear not them which kill the body" (Matt. 10:28, Luke 12:4). Under the Gospel His saints are to endure suffering even "unto death". God says, "Vengeance is mine, I will repay" (Rom. 12:19). "And this is the expectation of the saints who suffer martyrdom" (Rev. 6:10).

Jesus says He sends us forth as "sheep among wolves"; we are to "be wise as serpents, harmless as doves" (Matt. 10:28). "We do not war after the flesh" and "the weapons of our warfare are not carnal" (Phil. 2:14-16, II Cor. 10:4-5). The only sword we are told to use is the "sword of the Spirit which is the Word of God" (Eph. 6:17).

There is not a single gift, grace, ministry or manifestation of the Holy Spirit mentioned in the New Testament which would fit or qualify us for carnal warfare.

There was a time when James and John would have made good pilots for a bomber, for they wanted to rain down fire (incendiary bombs) from heaven (Luke 9:54-56), but Jesus rebuked them, saying "ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them."

"He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6). Did Jesus defend himself by carnal force? (Matt. 26:50-54, 27:12-14, Luke 23:33-34) Did Stephen resist? (Acts 7:59-60) Did Paul resist? (Acts 14:19-21, 16:20-25) "Every man that hath this hope in him purifieth himself even as he is pure" (I John 3:3).

Another argument presented to justify participation in war is the fact that God commanded his people Israel to destroy the nations of Caanan. Under the law, sin, transgression and disobedience were punished by death; such as idolatry, Lev. 20:2; blasphemy, Lev. 24:14; breaking the Sabbath day, Num. 15:32-36.

Israel was appointed executioner of God's justice and judgment, and was given specific command as to the nations which were to be destroyed, and for what reasons. (Deut. 20:17-18; I Sam. 15:2-3). But where in the New Testament record or by divine revelation has the Church ever been given specific instruction to destroy any nation or people? Our commission is to make disciples of "all nations."

Can a Christian fight? Not as long as he retains the Spirit of the Master and obeys the positive teachings of His Word.

(To be printed in Tract form.)

John the Revelator would tell us that history is not repeating itself for earth is going onward to a day it has never seen before. Individuals, a luke-warm church and nations, (including the nation Israel that pierced Him) will have to reckon soon, not with a merciful Saviour, but with God's Son now exalted Lord of all. (Cf. Phil. 2:9-11) Once they said, "We will not have this man to reign over us" but now all shall *wail* as they must reckon with the one they have despised and rejected. What an awful day ahead!

It may be true that there have been some dark days in the Past, but never has the world been eclipsed by so universally rejecting the light of the gospel as it is to-day. That is why they will have to reckon with the once despised but now exalted One, and that is why the world to-day is plunging into judgments it has never known before.

What about Europe where nations have in the past so loudly professed the religion of Jesus Christ, why is Christianity vanishing there to-day? Never before has such gospel light been eclipsed by the fast approaching Paganism as it is to-day. And what about America, a country born and reared with yet nobler and higher Christian privileges and standards? Why are we heading the same way, except that we may be just a few steps behind? If terrible end-time judgments are casting their shadows over Europe, what will be to America, a nation rejecting yet greater gospel light and privilege?

Once the Pagan nations were shorn of their mighty power and opposition to Christianity by the power of the Gospel of Jesus Christ preached among them. To-day as the "salt has lost its savour", these nations are more than regaining their lost ground and are getting ready to oppose not Christianity only but even Christ Himself. To-day modern dictators are carrying on such a determined unabated program of war and destruction that men of the world with others are puzzled to know how they can do it. The only seeming answer to this query is that these world leaders are becoming heirs of the supernatural power that the Evil One will exercise when He shall have sway of the world at the end-time. Cf. II Thes. 2 & Rev. 13.

Yes, the world is going on to a day it has never before seen! The world is going on to a day of judgment it has never met before, what an awful day!

"They took it serious" we say, when a few friends wail at the coffin or grave of their departed loved one. How much more serious would it be if a whole crowd of a few hundred friends would wail at such an occasion. But God says *all kindreds* shall WAIL when they see His Son coming with power, in the clouds of heaven. What an awful day ahead for the people of this old

(Continued on page 199)

## THE WORLD'S FAST APPROACHING FUNERAL DIRGE

Orrie D. Yoder

**B**EHOLD, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Rev. 1:7.

Are we living in just ordinary times?

Have we or our progenitors ever witnessed such days before now?

Yes, is the answer of many false prophets. As history often repeats itself, such

would tell us that the world has seen similar times before now.

But what does the Word of God say? The last Word from our Lord Jesus Christ sounds out—"Surely, I come quickly." "Behold He cometh with clouds. . . and all kindreds of the earth shall *wail* because of Him" is the inerrant declaration of the Revelator as he listens to the last message of his Lord.



## Foreign Missions

### "If My People Shall Pray"

MONDAY, March 2, found a group of 144 people representing ten kraal schools—Mayezane, Sizeze, Lushonkwe, Shapi, Meribeka, Bandawone, Makwe, Matshiya, Zhukwe, and Wove—meeting in the dry Wove river bed to pray for rain. The drought had been very alarming indeed. Not only were the crops a failure, which in itself was serious enough, but also the water for both people and animals was becoming very scarce. In some places cattle had to be driven far away for watering. The Government had been urging the natives to sell their cattle rather than have them die of famine and drought. Often in Rhodesia the rivers are dry some months of the year, but usually in the rainy season they are far from it. At this time, it was even difficult in some places to get adequate water for domestic purposes by digging in the river bed. Some people were going for miles around to get water, which they then carried home in tins or calabashes on their heads.

So serious, in fact, was the situation, that even some old heathen men who are not accustomed to come to services, joined with the Christians in the dry river bed that Monday. Here at Mtshabezi, where we were also feeling some effects of the drought we also had a special prayer service for the same purpose. Somehow God inspired faith in His praying children.

Did God hear the cries of His children? Praise Him for an "exceeding abundant" answer. Friday morning of that same week we had a lovely rain of an inch, the next day another good shower, and still more on Saturday. These rains were quite general. Oh, what rejoicing there was all over the country! The talk of both Christians and heathen was about how wonderfully God had answered prayer—and how quickly too!

Two weeks later on a Wednesday, March 18—these same schools met together on a mountain for a thanksgiving service, in which they also prayed for more rain. We too met together and praised God. Phil. 4:6 says: "WITH THANKSGIVING let your requests be made known unto God." Also, we find in II Chron. 20:22: "And when they began to sing and to praise"—then the Lord worked mightily for them. So it was here. We were told that some of the people got wet when coming down from the mountain. God sent even better rains than the former, and since then the weather has been cooler so that the soil has not dried out so fast. Light showers

off and on since have served to keep the soil nice and damp, and there is much water for man and beast.

All of the above-named schools received rain, most of them in abundant measure. We do believe God will get glory to His name through this experience. "Praise ye the Lord."

F. Mabel Frey

### "Just Me"

A MISSIONARY of the Central District of the great American Sunday School Union tells a story illustrating what a boy can do. He says:

"I had organized a Sunday School in the fall, in one of the outlying districts of my field, and the effort gave promise of much usefulness, the locality being a needy one, although only a little way out of the city.

"One stormy Sunday, in the winter, I wended my way to the locality through quite a fall of snow. When I came in sight of the schoolhouse, I could see the white smoke curling up from the chimney, and felt sure that there was a warm welcome awaiting me. As I drew near, the bell was being rung; the hour for the session had arrived.

"Entering the schoolhouse, I found the gathering made up of one lad about fourteen years old and myself. I greeted my young friend cordially, and asked, 'Was that the last bell for Sunday School?'

"Yes, sir,' was his polite response.

"How has the Sunday School been getting along?' I inquired, by way of keeping up the conversation.

"Oh,' said he, 'it was doing first rate till the bad weather came; but since then it hasn't been so well.'

"We chatted pleasantly for some time, enjoying the warm fire he had built. No one else appearing, I said to my young friend, 'Do you think there will be any one else here to-day?'

"No,' he said; 'it is a pretty bad day, and they don't come out very well when it is bad weather.'

"How many were here last Sunday?' I asked, recalling the fact that the weather of the several previous Sundays had also been bad.

"Just me,' was his laconic reply.

"Well, that is not very encouraging, is it?' I suggested.

"No,' was the reply; 'but I thought if I came and built the fire, and rang the bell, somebody else might come.'

"And you stayed here all alone, did you?'

"Yes, sir, till the hour was up; then I locked up the house and went home.'

"How far from here do you live?' I asked.

"About a mile across there,' he said, indicating a locality across fields, and through a patch of woods over on another road.

"How many were here two weeks ago?' I ventured to inquire.

"Just me,' was his laconic reply.

"And this is the third Sunday in succession you have come here, built a fire, rung the bell, and waited for an hour for some one to come?'

"Yes, sir.'

"Well, how long are you going to keep this up?'

"Till they tell me to quit,' was his reply, as he seemed to realize the importance of his position and how great was the responsibility laid upon him.

"Well, you are the stuff they make successful Sunday School workers out of,' I said, patting him approvingly on the shoulder.

"I don't want to see the Sunday School go down, and it shan't if I can help it,' was his reply.

"You are all right, my boy,' I said. 'You just keep right on doing your duty, whether anyone else does or not, and you will have your reward. Have you a Bible all your own?' I asked.

"No,' he said, 'but I mean to have one some day.'

"All right, here is one that shall be yours,' and I gave him a good Bible I had with me, and wrote his name in it, accompanying the gift with a few words of advice.

"The next Sunday, 'Just me' went as usual, built the fire, and rang the bell. Some of the people and the children came out, and the Sunday School was saved.

"I have my eyes on that boy, and I am of the opinion that some day there will be another chapter written in his life's history; and it will tell of other and greater responsibilities, and their faithful fulfilling, because, 'He that is faithful in that which is least is faithful also in much'.

"When the Book is opened; and the roll is called in Heaven, 'Just Me,' as I have chosen to call him, will be there, I hope, and able to lay many trophies at the Master's feet."—*The Watchword*.

When righteous men do rejoice, there is great glory; but when the wicked rise, a man is hidden.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Prov. 28:12, 13.



## The Influence of a Christian Mother

(Continued from page 193)

life but small, especially if it consists of keeping house, caring for a family, being responsible for the daily round to make every member of the house comfortable, especially when you see others free to take up politics, law, and the larger interests of life. But the Bible says a virtuous woman is of great price. I think the woman who lives a Christian life and rears her children aright has done more for society, and this world in general, than those who have followed greater ambitions.

Christian mothers are given great credit for the making of such men as the Wesleys, Finney, Jonathan Edwards, Booth, and many others, even down to the ministers of our own day. Here is a splendid contribution to mothers. Napoleon said, "The future destiny of the child is always the work of the mother." Lincoln said, "All I am or hope to be I owe to my mother." John Quincy Adams—"All that I am my mother made me." Beecher, "The mother's heart is the child's schoolroom."—*Publisher Unknown.*

## I Cannot Get Away from God

Not very many years since a coachman was living in a gentleman's family near London. He had good wages, and a kind master and a comfortable place. But there was one thing which troubled and annoyed him. It was that his old mother lived in a village close by and from her he received frequent visits. You may wonder why this was such a trouble to him. But the reason was that, whenever she came she spoke to him about Christ and the salvation of his soul. "Mother", he said at last, "I certainly cannot stand this any longer. Unless you drop this subject altogether, I shall give up my place and go out of your reach, where I shall hear no more of such chant".

"My son", said the mother, "as long as I have a tongue I will never cease to speak to you about the Lord and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him, and though he was sorry to leave so good a place, he said to himself,

"Anything for a quiet life".

His friend soon got him a place in a gentleman's stable, and he did not hide from his mother that he was thankful to get out of her way.

You may think it was a pity she thus drove him from her home. Would it not have been wiser to say less and thus not lose the opportunity in season? But she believed in her simplicity that she was to

keep the directions given her in the Word of God—that she was to be instant, not only in season, but also out of season.

The coachman was ordered to drive the coach and pair, the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he intended to go on the box instead of the footman.

"He wishes to see how I drive", thought the coachman, who was prepared to give satisfaction. Scarcely had they driven from the door when the master spoke to the coachman for the first time. He said; "Tell me if you are saved".

Had the Lord come to the coachman direct from Heaven it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland", he said to himself. "I could get away from mother, but I cannot get away from God".

And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees in the garden. He could make no answer to his master, and could scarcely drive the horses for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old old story so often told him by his mother. But now it sounded new. It had become a real thing to him. It did not seem to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt for the first time that he was a lost sinner. By the time the drive was over he was too ill from the terrible fear that had come over him that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him, for his master came every day to speak to him and to read to him from the Word of God and to pray; and soon the love and grace of the Saviour he had rejected became a reality to him, as terror of the Lord had been at first.

He saw there was mercy for the scoffer and despiser, and he saw that the blood of Christ is the answer before God even for such a sin as this had been; and he now felt in his soul the sweetness of those words, "We love Him because He first loved us".

He saw that Christ had borne his punishment, and that he had tried to harden his heart against God and against his own mother, and was now without spot or stain in the sight of God who so loved him as to give for him His only Son. The first letter he wrote to his mother contained the joyful tidings;

"God has followed me to Scotland and saved my soul".

"Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up to Heaven, Thou art there; If I make my bed in hell behold Thou art there. If I take the wings of the morning and dwell in the uttermost part of the sea, even there Thy hand shall lead me and Thy right hand shall hold me".—*Evangelical Visitor, Jan. 1895—Selected by Mrs. J. C. Hoover.*

## God's Love Letter

AN Australian authoress, Miss Manning, had loved and been loved in return. Her lover was going to India, and wished to bare his heart. He wrote her and asked her not to reply if she could not let him hope. If she sent no answer, he would take her silence not as giving consent, but denial. Miss Manning found no fault with the letter, but wrote her reply and sent it within the hour. It was a pouring wet day, and her brother undertook to take the letter to the village postoffice. Her lover never came, and she never saw him again. Some years after she heard of his marriage, and of his remaining on in India, where he had an honorable and prosperous career. Twenty-five years later, the Manning family moved into a new house; and an old coat belonging to the brother was brought out into the light. When the pockets were turned out there the letter was yellow and crumpled, but with the seal unbroken and the stamp untouched. The culprit was never told, and the lost lover never knew!

*Let us see that, at all costs, God's love-letter to the world, which He has intrusted to us, we do not leave undelivered.—The Dawn.*

## The Serenity of Omnipotence

GOD is never anxious. When we are, we are trusting Him. For He tells us, through Paul: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (*Phil. 4:6, R. V.*).

The following statement by Hector MacKinnon, quoted in the Keswick Calendar, is one we need: "We are disposed to lose heart and give up the struggle in which we are engaged when we contemplate the number and strength of the adversaries arrayed in our time against the Lord and His anointed. But 'greater is He who is with us than all who may be against us.' He is the Everlasting One, and He is supreme. Though His purpose takes long in fulfillment, yet He is working in the serenity of omnipotence, and what He hath promised He will make good. It is the good will of the Father to give thee the Kingdom, and the Father's Other Self will take care that that good will is abundantly executed." We ourselves may enjoy "the serenity of omnipotence" when we remember that an omnipotent Father and Saviour is caring for us.—*The S. S. Times.*

The Lord is merciful and gracious, slow in anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

—Psalm 103:8-9.



## OUR SUNDAY SCHOOLS

OUR MOTTO FOR 1942: Every member of the School in his place, on time, striving toward the ideals of a 100% Sunday School.

This Department, conducted by the General S. S. Board, appears in the first issue of each month. All material for this Dept. should be sent to C. W. Boyer, Sec'y, 2101 Windsor Road, Dayton, O.

### The Pupil's Priceless Value to the Church

Eld. E. C. Bossert

In too many instances children and young people are under-valued by some people of the church. We have heard some say when asked concerning the results of a revival effort "There was not much accomplished; oh well, a few children or young people at the altar."

In order to appraise rightly the pupil, let us listen to Jesus in Matt. 18:1-6. Here He places an eternal and heavenly value on them. He blesses the one who will aid them, but pronounces a curse on the one who would cause one to stumble. There never was a time when Jesus was too busy to pay attention and bless them. Mothers felt satisfied when they could have Him just lay His hands on them and bless them. Matt. 19:13-15.

Well saved boys and girls are the greatest asset the church has, Psa. 144:12. We have children in our congregation whose testimony is used of God as much as some sermons that are preached. Every well saved boy or girl is a potential minister or missionary.

God has used children and young people to save His cause when priests and kings have failed Him. The boy Joseph made a name and place for Israel in Egypt that no army could have made. He built a reputation for Israel that paved the way for a home for them for several centuries.

When the prophet Eli had grown cold and indifferent toward God and His command, God was able to make His message known through the boy Samuel, who afterwards became one of the most powerful interceders with God, and a great spiritual leader in Israel.

The Lord used the shepherd boy David to defeat the armies of the Philistines when the trained armies of Israel trembled and were defied for forty days.

During the Babylonian captivity when Israel had forgotten and forsaken God and the temple was robbed of its glory and instruments of worship, Daniel and his three boy friends prayed and God used them to turn the heathen king's heart to the living God.

Once more when a heathen king had preyed on Israel and taken a nameless girl captive, God used her life and testimony to persuade the king to send the captain of his guard back to the very people he had despised and the captain was recovered from his leprosy.

In the days of our dear Saviour when He had preached to the multitude and healed numbers of them, they fasted so long it

was not safe to let them go to the villages to purchase food, so Jesus asked the disciples to give the multitude food. It so staggered the disciples that they say "where shall we buy bread that each might have a little." Again a boy had faith to turn his lunch over to Jesus, Who blessed it and fed the multitude. Instances could be multiplied from the Scriptures but let us look at more recent times.

God used the Wesley's to revive the doctrine of Holiness both by example and pre-

### Notice

There was a gratifying response, and keen interest was shown, in the Review Test conducted by the General S. S. Board on the lessons of the first quarter. The returns from the test will be studied by the Board, during their forthcoming meetings at General Conference, and it is hoped that a report on the results of the same can be published in the next issue of this Department (July 6).

There are still several additional articles to be published in the series, "Sunday School Experiences of D. L. Moody." These will follow as space is available.

Again we ask, "Is there a 'Sunday School Experience' in connection with the work of your own School, which might be a blessing and encouragement to others if passed on?" If so, don't leave it buried or hid under a bushel. Put it into writing, and send it in to this Department for publication. This would be a good assignment for young people who are interested in S. S. work, and who have some literary talent.

Material for this Department should be sent to the address appearing at top of page.

cept when the State and church were cold and formal.

In a shoe store in Boston the boy D. L. Moody was saved at the age of seventeen. In September of 1856 he went under the direction of God to Chicago where he started a Sunday School in an old shack abandoned by a saloon keeper. Mr. Reynolds tells of coming in late one evening and seeing Mr. Moody with several candles around him to supply light. He was holding a colored boy and trying to read the account of the prodigal son to him. He had to omit many of the words because he could not pronounce them; he looked up and said "Mr. Reynolds, I have no education but I love the

Lord Jesus and I want to do something for him. Pray for Me."

That Sunday School grew until the building was too small. Mr. John V. Farwell donated the seats for North Market Hall and Mr. Moody was able to keep the attendance up to six hundred and fifty with a teaching staff of sixty.

Let us encourage our boys and girls to seek God with all their heart and then stand true to Him. May all our pupils feel that they have as important a place to fill in the church as any preacher and God will bless His work.

(The foregoing is a summary of topic discussed by Bro. Bossert at the S. S. Program at General Conference, 1941.)

### Nuggets Gathered from the Kansas State S. S. Conference

J. A. Kauffman

The teacher needs to feel the possibility in her pupils.

Remember, teacher, when you are working on a child you may be the means of producing a wonder.

A very small percent of our criminals of today have ever attended a Sunday school.

The home is the first line of defense for our community.

The Sunday-school is the second line of defense for our community.

If the home breaks down you can expect the Church to break down.

The germs of truth gotten in the first years of a child determine the life later.

Fill the little mind with good things and the life will be full of flowers.

Have one central truth in your teaching of a lesson and try to put that truth across.

Has God commissioned you for the work you are doing? It's your privilege to know.

Too many workers in our Churches today are half-hearted workers.

We need not be ashamed of our work if we know God has given us that work to perform.

The Kingdom's interests are worthwhile interests.

Being Spirit-filled makes different people out of us.

If we are going to be unashamed of our work we must be prepared to use the talents God gives us.

It is necessary for a Sunday-school worker to be a Born-again worker.

We are not ashamed of our work, because we know in whom we have believed.

Confidence in God makes one a good worker.

There is inspiration in Christian song.

Workers in the Sunday-school have a part in making people feel the importance of a Sunday-school.

A Sunday-school teacher should have a good knowledge of the word of God.

A teacher should know her pupils individually.

A Sunday-school teacher should know her pupils' home surroundings.

Christ should be every Sunday-school teacher's example as a teacher.

The teacher who recognizes her inability



in herself usually makes a good teacher.

Personality makes a Sunday-school teacher interesting.

The Sunday-school teacher must determine to sow the seed and let God give the increase.

Our only hope lies in getting the youth of our land into the Sunday-school.

In Jesus Christ we have a solution for all our problems.

The teacher should endeavor to create in the growing mind a continuous development of the Christ mind.

It is according to what we put into a thing as to what we can expect to come out.

The parent has every advantage over any outside influence in the training of a child.

It is the greatest responsibility of the Church to impress herself favorably on the home.

It is our business to allow nothing in the Sunday-school that will hinder its aims.

The Sunday-school worker should always be prompt and on time.

It is not always humility that makes one feel his inability.

Never fail to notify your assistant if you are going to be absent from your class.

Why are people so careless these days in preparing their Sunday-school lessons?

Have an open heart and always be considerate of others in discussion in the Sunday school class.

Exercise true Christian conduct in connection with your Sunday school work.

Our teaching to be of the most value must include Christ.

The Sunday school teacher should teach with authority.

The word of God is the greatest source of that authority.

### A Pupil's View of a Sunday School Teacher

I like a Sunday school Teacher, who,

1. Is regular in attendance.
2. One who is impartial to her pupils.
3. One who attempts to cover the lesson.
4. One who makes the lesson interesting.
5. One who makes the pupil feel he is part of the class.
6. One who urges the pupils to study the lesson.
7. One who can maintain discipline.
8. One who can and will tell stories and give illustrations to impress the lesson fully.
9. One who has a certain and sure knowledge of the Bible.
10. One who has a real Christian experience.
11. One who lives her teaching by example before her pupils.
12. One who is a student of the Bible.
13. One who is doing her work willingly.
14. One who is always sociable and companionable.
15. One who adapts herself to the age of the pupil.
16. One who has her class take part in the lesson.
17. One who is a leader.

Abilene, Kans.

## How to Become a Successful Sunday School Teacher

P. J. Wiebe

There was a time in the history of the Brethren in Christ church when this problem did not confront us, because we had no Sunday Schools. However, today we recognize the Sunday School as a very important branch of the work of the church, and it often becomes a problem where to get the necessary teachers. In this article I shall try to point out a few things that will help us to become successful teachers.

First of all let us consider the purpose of the S. S. It should be the purpose of every S. S. to get the children acquainted with the Word of God in order that they may be led to Christ, and eventually become workers in the church. I Tim. 3:15. If these things are not accomplished, our Sunday Schools are not 100 percent efficient. In order to accomplish these purposes, it is necessary that the S. S. teacher have a very careful preparation.

It is very evident that some people will never be able to teach no matter how much preparation they may have. Paul says that a bishop must be apt to teach. I Tim. 3:2. In addition to this, experience has taught us that some people are not "apt to teach". Hence they should never undertake to do so. How shall we find out whether or not we are "apt to teach". The superintendent should have sufficient discernment that he can tell who is able to teach and who is not. If a mistake has been made, and some one has been appointed to teach a class and he is not able to handle the situation, the only remedy is that he be asked to give up his class. It may be a sore trial, however, the grace of God is sufficient even for a test like this.

What then are the qualifications for a successful S. S. teacher? First of all he must be a person that is born again. If he does not have this experience how will he be able to lead his pupils into the experience of the new birth? And that, we should remember, is the purpose of the S. S. Not only should he be born again, but he should be growing in grace. II Pet. 3:18. A person who makes no progress in the Christian life will not be a good S. S. teacher.

Perhaps some one asks the question, Should a person be allowed to teach a class in S. S. before he is sanctified? There is a difference of opinion on this question. My answer is this: If a person has been born again, if he walks in the light and keeps his heart open to the truth, he should be allowed to teach, even if he has not yet attained the experience of the fullness of the blessing of the gospel. Rom. 15:29. On the other hand, persons who refuse to walk in the light or openly oppose the doctrine of sanctification, should not be allowed to teach a S. S. class.

Not only should a person be born again, but he should have a thorough knowledge of the Word of God. How can they teach something which they do not know? It is very evident that a teacher should know a great deal more than he is supposed to teach, in order that he may have a reserve

fund from which he can draw in case of an emergency. If you have not had the opportunity to go to S. S. or Bible School, you can acquire a good knowledge of the Bible by diligent study. Do not undertake to teach a S. S. class, if you do not have a good knowledge of the Bible.

Not only should a S. S. teacher have a good knowledge of the Bible, he should also know his pupil. A person may be ever so well acquainted with the Word of God and yet be a very poor teacher, because he does not know human nature.

We as a people have been so afraid of higher education (Die hihe Lerning) that we have paid very little attention to this part of the teacher's preparation. However, it is very important. Some one has said that Napoleon failed in his campaign against Moscow because he did not understand the psychology of the Russian people. And many teachers have failed, not because they did not have sufficient education, but because they did not understand human nature. Some people are so gifted by their Creator and have such a thorough understanding of human nature, such tact and wisdom in knowing how to deal with special cases, that they need no training along this line. Others have not been thus blessed, and they need to acquire this knowledge of human nature by diligent study.

How shall I acquire this knowledge of human nature? By reading, by introspection and by observation. The Bible is not a book on pedagogy, but it gives us some information about human nature. Paul says, "When I was a child, I spake as a child, I thought as a child." A great deal of sound pedagogy is contained in this short statement. A teacher should always remember that children do not think as grown people do, hence he should not expect them to act as grown people.

(To be Continued)

## The World's Fast Approaching Funeral Dirge

(Continued from page 195)

world! Religion may to-day be a mere plaything that can be esteemed lightly, or it may be a mechanical program that can be fitted to the wishes of our modern times, but God says it will be serious when once mankind is called to reckon with His Son. Whether you or I are "Non", "Post", or "Pre", we had better forget what we are and begin more loyally to tell the world what is ahead, if we would be true servants of the Lord and true patriots.

If you and I truly know the Lord, we need not fear the Coming Judge, but we can lift up our eyes and welcome our Coming Lord and King. We may with the Elders give glory to Him Whose earth and creation sometime shall be, because not for Satan, but for His pleasure they are and were created. Cf. Rev. 4:10, 11.

Even so, Come Lord Jesus.



## The Grace of God

(Continued from page 188)

of God. In I Cor. 15:10 Paul says it was by the grace of God that he was able to labour more abundantly. It was not he but the grace of God that was with him. He took no glory to himself. May we walk humbly with the Lord that he can bestow more of his grace upon us. In II Cor. 6:11 we read, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." The Lord has a work for us and he expects us to do that work. In II Cor. 9:8 we have that precious verse "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." God is able to help us to be more than conquerors through Him that loved us.

Then we have the sweet promise in II Cor. 12:9 "... My grace is sufficient for thee: for my strength is made perfect in weakness." "For ye know, the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

"The grace of our Lord Jesus Christ be with you all." Phil 4:23.

Oh! the wonderful grace of the Lord Jesus! How He loved us and gave His life for us, and we should lay down our lives for one another.

## Wasted Time

(Continued from page 189)

ever. It is heart rending to see how careless souls throw away their time as though it were a mass of rubbish. They are standing, as it were, upon the very brink of hell courting eternal death. If the rich man in hell could merit just a few moments of time by suffering a thousand ages in hell, he would still have a ray of hope; but even such a hope he could not entertain. It is true he offered a prayer in hell, but no prayers in hell will ever be answered.

## A Diagnosis and the Remedy

(Continued from page 191)

week in which people are called to make public confession of Christ;

A large attendance at one midweek service for prayer, testimony and fellowship;

The unity of the body, the absence of factions;

Affection for, confidence in, and courtesy to the pastor as the minister of Christ.—J. C. Masee, in *Watchman-Examiner*.

Depart from evil, and do good; seek peace, and pursue it. Ps. 34:14.

## "Draw Nigh Unto God"

"Cleanse your hands \* \* purify your hearts \* \*"

To draw nigh to God the hands must be cleansed, and the heart purified, that in nothing we may be double-minded. God is light; He will have purity and integrity in the inner man. Full of goodness and

condescension, He is swift to help the weak, but He closes His ears to all who are double in heart. He looks for a pure walk and a sincere heart in those who seek to draw near Him. It cannot be otherwise; He holds Himself aloof from those whose hearts are not opened in His presence; He sees everything, but for Him to hearken, the heart must be sincere.

—Scripture Truth.

## FLANNELGRAPH EQUIPMENT

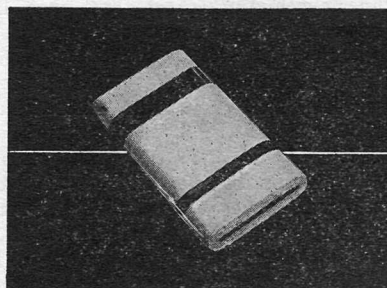
### Flannelgraph Board



This new, adjustable Flannelgraph Board is easily set up, very light in weight, and is adjustable to two heights for use on table or platform. The Board surface is 26x36 inches and folds to 18x26 in.; and is of Deluxe Masonite board; 1/4 in. thick. Each board is covered with heavy dark blue flannel. The Board can be adjusted on the easel from 10 in. to 48 in. in height. The easel stands 61 in. high and folds to 31 in. It may be used for blackboards, maps and drawings. Finish, walnut. Each unit packed in shipping box. Price, complete with easel, board and instructions, \$4.50, shipping charges extra. Shipping wt., 15 lbs. Easel only \$2.50, postpaid.

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### Flannel



A very high grade of heavy cotton flannel napped on both sides. An excellent flannel for visual aids. This flannel is a yard wide and can be had in 8 colors.

**Black**—for backgrounds

**Navy Blue**—for night scenes

**Light Blue**—for sky

**Sand Tan**—for deserts, cloaks

**Dark Green**—for trees, shrubbery

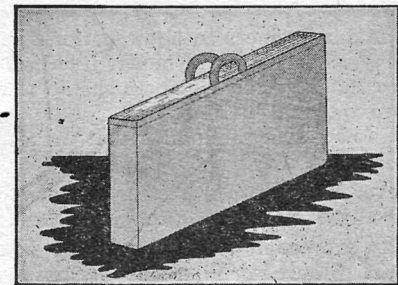
**Dark Gray**—for garments, roads, night sky

**Red**—for clothing, flowers, blood

**White**—for clouds; for tinting, painting, or coloring your own scenery

**Note:** Flannel is not sold in less than one yard of a color. Per running yard, 40c postpaid. Please order by color.

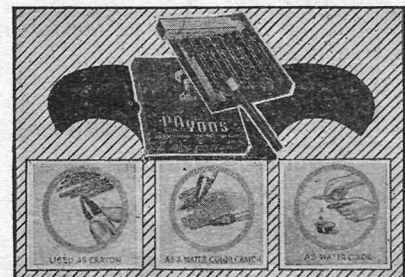
### Carrying Case



By preserving the shipping carton in which you receive your flannelgraph board, it will serve as a container for keeping your equipment. This carrying case is attractively made of heavy dark cloth, slips on the shipping carton and offers an easy way to carry the flannelgraph board and equipment.

Price \$1.50 postpaid.

## PAYONS — Painting Crayons

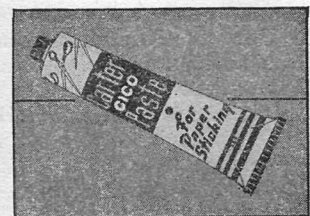


Something new in the line of coloring! Payons are called "painting crayons" because they can be used as a crayon, a water color, or a combination of both. May be used dry, for ordinary crayon work. If you wish to use a straight water color, just dissolve some shavings from your sticks of Payons in a little clear water. Or, any drawing made with Payons may be instantly turned into a water color painting by applying clear water to the sketch with a brush. Excellent for coloring flannelgraph figures.

Price, only 30c per box postpaid.

## Cico Adhesive

We suggest the use of Cico Paste as the most practical adhesive for mounting flannel on paper. By using this paste very sparingly, the possibilities of buckling of the paper will be practically eliminated. It comes in tubes. 15c each postpaid.



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